ARTICLES ECCLESIASTICALL TO BE INQVIRED OF BY THE CHVRCHWARDENS AND THE SWORNE-MEN WITHIN THE dioces of Hereford in the first visitation of the reuerend father in God, Harbart Bishop of the said dioces: this present yeare M. D. LXXXVI. and in the XXVIII. yeare of the raigne of our most gracious soueraigne Lady Queene Elizabeth, &c. And so hereafter, till the next visitation, & from time to time to be presented.

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BRITISH MUSEUM

ARTICLES TO BE INQVIRED of, in the Dioces of Hereford.

FIRST ye shall enquire & truly prẽsent vpon your oathes takẽ, whether you do know of any, which hath thrust himself into any functiõ Ecclesiastical without ordinary calling, as, to say publike seruice in Church or chappell, not being lawfully ordered Deacon at the least.

2 Whether your Parson or Vicar be known, suspected or reported to haue bought his benefice, or come to it by any simoniacall compact, made either by himself, or others, directly, or indirectly: or do let out his liuing or any part thereof to any, in consideration that he hath obtained the same?

3 Whether your Parson, Vicar, curat, or minister, or anie other Priest or layman or woman doe wilfully maintain or defend any heresies, false opinions or popish errors, contrary to the lawes of almightie God, and true doctrine, by publike authoritie now set foorth in this realme, and what be their names?

4 Whether your Parson, Vicar, or curate, do not say cõmon prayer in your church, or chappel, distinctly & reuerẽtly, & in such order, as it is set foorth by publike authority, without any kind of alteration, & at due & conuenient hours: & whether your minister do not so turne himselfe, & stand in such place of your church or chancell, as the people may best heare the same, and whether the sacraments be not likewise ministred reuerently in such maner as by the lawes of this realm is appointed: & whether vpon wednesdayes and fridayes the Letany and other prayers appointed for the day be not said accordingly?

5 Whether your Minister or any other not being licenced take vpon him to expound scripture, & therby omit vpon any sunday the reading of a part of an Homily at the least, or vpon any other occasion do omit the same?

6 Whether your Minister do not read the cõmination against

ſinners, with certaine prayers appointed, at the leaſt thrice a yeere beſides the lent time: and whether he doth not read the Queenes Maieſties iniunctions quarterly in the Church?

7 Whether he haue preached or cauſed to be preached his monethly or quarterly Sermons at the leaſt, and who they be that preached them, and whether he haue ſuffered any not licenced to preach, or forbidden any that was licenced?

8 Whether any notorious offender, or which is out of charity, or excommunicate, or a ſtranger of an other pariſh, be admitted to the communion by your miniſter, or ſuch as being aboue twentie yeres of age haue not beene able to ſay at the leaſt the Lords prayer, ten commandements, and Articles of the beliefe, or being aboue fourteen yeres, & vnder twenty, that could not ſay the Catechiſme: & whether your miniſter at times conuenient before he adminiſter vnto them, and namely before Eaſter, do vſe to examin his Pariſhioners, whether they can ſay by heart the ſame which is required in this behalfe: & whether he marry any perſons, that were ſingle before, that cannot ſay the Catechiſme?

9 Whether your Miniſters on euery Sunday and Holyday in the after-noone before euening prayer do not inſtruct all the youth within your pariſh of conuenient age of both ſexes, in the Catechiſme, or at the leaſt ſo many of them by courſe as time wil ſerue, & as he may wel hear & inſtruct for half an hour ſpace at the leaſt, & preſent to the Ordinary ſuch quarterly as refuſe to come to be catechiſed?

10 Whether he do diligently viſite the ſick & comfort them with exhortation to contribute by wil for the reliefe of the Poore, as their abilitie ſhall ſerue?

11 Whether he be diligent in ſtudy of the holy Scriptures for further increaſe in knowledge, and for that purpoſe hath (if hee bee vnder the degree of a Maiſter of Arte) at the leaſt,

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the new Testament in Latine, & English, and whether he doth daily conferre certaine Chapters thereof together, vsing at vacant times such good and seemly exercises as may keepe him from sluggishnes and idlenes?

12 Whether any mynister haue maried any in times forbidden by the Ecclesiasticall Lawes, or without bannes thrice asked, otherwise than by licence of the ordinary, or hath vsed the forme of thanks giuing, for a woman after childebirth, being vnlawfully begotten with childe otherwise than in forme of a peninent person, viz. in a white sheet or other habit prescribed by the ordinary, or vpon any other day than on a Sunday, or Holyday: or before sufficient caution taken, that shee should not depart the Parishe, till shee should performe such pennance, as should be enioyned by the Ordinary?

13 Whether your Minister vse any other Rite, or Ceremony in the Church than is prescribed by the booke of Common Praier, and whether he or any other, keep or vse any secret Conuenticles, Preachings, Lectures, or Readings contrary to the Lawe, and what be their names?

14 Whether your Parson, or Vicar: doth not in his owne person at the Church, sometimes in the Yeare, both say Publike Prayers himselfe, and also administer the holy Communion, according to the booke of Common Praier?

15 Whether your Minister vse the dayes of Perambulations accustomed, and that without wearing of any Surples, or any other Rite, or staying at any olde Croste, and also without vsing any other Praiers, than the 103. and 104. Psalmes, an Homily for that purpose, the Letanie, and such sentences of the Scripture as are appointed by Iniunction in that behalfe?

16 Whether any do serue as a Minister, or Deacon not licenced vnder the Ordinaries Seale, or serue twoo cures, and

whether any Minister comming out of an other Dioces hath not the Ordinaries letters testimoniall concerning aswell the cause of his departure as his behauiour, and what stipend your Curate hath by yeere?

17 Whether is your minister a peacemaker and exhorter of his Parishioners to Christian loue, & concord, and such a one as is no sower of discorde amongst Neighbours?

18 Whether your Parson or Vicar suffer his buildings or Chauncel to fall to ruine or decay, and whether he or anie other haue taken away or discouered any Church, Chappell, or Chauncel, or any part of them: any Church porch, vestrie, spittle, almes house, or such like: or hath pulled downe the belles, or hath made any spoile or waste vppon his benefice, either in his timber, or woods, or by felling trees in the Church-yarde?

19 Whether the Minister and Church-wardens (according to hir Maiesties Iniunctions) doe keepe well the Register book, & therin register al Weddings, buriengs, & Christenings, and once euery yeere exhibite a Copie thereof by Indenture to the office of thordinaries Register: and if it be not done, through whose default?

20 Whether your Minister hath put in vre such orders concerning Catechising of youth, &c. and executed all other such things as hath from time to time since the last visitation, beene sent vnto him from the Ordinary, as processes, & such like: And whether he hath made any Certificats of penance orderly & penitently done, which hath indeed bin scoffingly, or impenitently performed, or els not done at all?

21 Whether your Parson, or Vicar hath at anie time since the thirteenth yeere of the Queenes Maiesties raigne, made anie manner of lease, or graunt, of his Parsonage, or Vicarage, or anie part thereof (hee being absent, and not resident

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vpon the same) to any other then to his Curate that did, or doth serue his Cure in his absence?

22 Whether is your Parson, or Vicar absent from among you aboue eightie daies in anie one yeere in all, not being lawfully qualified and dispenced withall, and beeing so licenced, whether is the Cure serued by an honest learned Curate, whether doth hee not at the least for one month in the yere, keepe hospitalitie at his liuing, and also giue, if his benefice be aboue twentie poundes a yeere, the fortith part thereof to the Poore?

23 Whether any Minister do forsake his function & giue himselfe to any other trade of life then is fit, or may be incident with that calling?

24 Whether doth your Minister keepe any suspected womã in his house, or (being not married) any woman not of neere kinred vnto him, or doth he liue in any tauerne, or alehowse, or commõly resort thither, or is he a hawker, or hunter, or a gamester, at any game, other then at shooting, or otherwise suspected of any notorious crime, or any euill example of life?

25 Whether doth your Minister keepe, or suffer to be kept any Alehouse, Tauern, or Victualing house in his Parsonage or Vicarage house?

26 Whether doth your Minister vse any excessiue or vnseemely kinde of apparell not commendable in that calling?

27 Whether doth the Patrone suffer the Church to lie voide without incumbent, and take any the profites thereof, and how long he hath so done?

28 Whether the Patron haue freely bestowed the benefice without any Simony, directly, or indirectly, betweene him & the

the incumbent, or any other: And whether he doth not retaine his owne tithes, or hath the benefice whereof he is Patrone, or some part thereof in farme?

29 Whether your Schoolemaster teaching within your Parish openly, or within any Gentle-mans house be licenced thereunto by the ordinary: whether doth he teach such books as be commanded to be taught, and that diligently? And whether is he reputed of sincere Religion, and conuersation, and frequenteth Diuine seruice, or no?

30 Whether haue you in your Parish Church, or Chappel the booke of Common Praier, with the new Kallender, two Psalters, the great English Bible, the two Volumes of Homilies, the Paraphrase of Erasmus in English, the Table of the Ten commandements, whole, and vntorne, a conuenient Pulpit, a decent Communion Table on a frame, a Linnen Cloth to couer the same, with some other couering of Silke or such like, a Communion Cup, and a couer of Siluer, a decent Surplese with sleeues, a sure Coffer with two lockes for the Register booke, a strong Chest for the Almes Bore, with three lockes thereunto, and all other things requisite?

31 Whether doth your Parson, Vicar, Curate, or Minister weare any Cope in your Parish Church or Chappell, or minister the holy Communion in any Chalice heretofore vsed at Masse, or in any prophane Cup or Glasse?

32 Whether are all Altars taken downe, to the very foundation, and the place Whited, and paued vnder-neath, and the Roode-lofte downe to the Crosse-beame, al superstitious bookes vsed either in the Church or otherwise defaced, together with all monuments of Superstition and Idolatry, as Vestiments, &c. And if not, in whose custody are they, or any of them?

33 Whether any Church-wardens since the laste visitati-

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on haue ſuffered any vnmaried woman begotten with childe to depart their Pariſh before ſuch pennance done as was inioyned?

34 Whether is your Church, chappel, or chauncell ſufficiently repaired, and churchyard decently and ſufficiently fenced, and kept cleane: if not, in whoſe default?

35 Whether haue your churchwardens from time to time truly leuied xii. pence for euery day, of thoſe who abſent themſelues from church, and whether hath the ſame beene beſtowed vpon the poore as it ought, or no: And whether the churchwardens themſelues haue abſented themſelues, or beene negligent in their duty, or in frequenting diuine ſeruice, and whether doth your Miniſter admoniſh the churchwardens opēly in the church after the ſecond leſſon at morning and euening prayer to looke to their charge in this behalfe?

36 Whether haue any churchwardens or ſwornmen, ſince the laſt viſitation or inquiſition, or at any time, concealed any diſorder or crime done in your Pariſh, or not preſented the ſame to be reformed?

37 Whether any churchwardens without iuſt cauſe delaieth to giue account euerie yeare of the church goods, or detaineth any of the church goods, or common ſtocke, and whether is the ſtock of the poore mans box faithfully, and indifferently diſtributed to the poore without any partiall affection?

38 Whether any churchwardens haue continued in that office, at any time aboue one yeare without a newe election?

39 Whether the clerke be appointed, according to the cuſtome of your Pariſh, whether is he obedient to the miniſter in ſuch things, as belong to his office, & vſeth diligence in keeping al ſuch things as belong to his charge, decent & cleane: whether is he able to read diſtinctly, & to anſwere as appertaineth to him

in the church, & whether is hee suffered to read any thing in the church, saue the one lesson and the epistle?

40 Whether when any man is passing out of this life, the Bel be not touled, to moue the people to pray for the sick person, and whether there be any ringing for any that died out of the parish, & whether in the parish there be any more ringing than one short peale before, & an other after the buriall: & whether on Allsoules euen or day, or any Saints euen, or vpon any abrogate holidaies, there be any other ringing than is vsual, on cõmon working daies, or other than ringing to common praier, or sermons, & that but moderate: & whether there be any ringing at al in time of common praier, reading of homilies, or of preaching?

41 Whether any Lords of misrule, dauncers, plaiers, or any other disguised persons do dance, or play any vnseemly parts in the Church, Church-yard, or Chappel-yard, or whether are there any playes or common drinking kept in church, or Church-yarde, who maintaine & accompany such?

42 Whether any person in your parish hath remained excõmunicated by the space of fortie daies, & whether any such doe intrude himselfe to diuine seruice, the Sacrament, or publike assemblies, and who are encorragers and keepers of company with such as so remaine excommunicate?

43 Whether any holy daies, or Fishdaies abrogated by authority, are either by your minister bidden, or by any other obserued superstitiously, or any festiual daies vsed a new by any without lawfull authority?

44 Whether all superiours, as parents, masters, &c. do asmuch as in them lieth to bring to the church to be catechised on holy daies & Sundaies in the afternoone before euening praier, their children, seruants, and apprentices both mankind and womankind being aboue seuen yeares of age, and vnder twenty, or

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at the leaſt ſuch & ſo many, as your miniſter ſhall thinke meete to be ſent thither for that purpoſe: and there diligently & obediently to heare and to be ordered by the miniſter vntil ſuch time as they haue learned the ſame Catechiſme: & what their names be that neglect ſo to doe: and who betwixt the ſaide ages cannot ſay the Catechiſme?

45 Whether there be any that refuſe to come to diuine ſeruice in their pariſh Church, or Chappell, or doe not frequent the ſame, or doe not being of conuenient age communicate thrice a yere at the leaſt, & namely once about Eaſter, or receiuing haue not ſignified the ſame to the miniſter in tyme conuenient, that he might examine them how they were inſtructed for partaking of ſo high myſteries: and whether there bee any ſtrangers, that ſoiourne in your pariſh, eſpecially about Eaſter, and do abſent theſelues from Church: or any that be hinderers or deriders of true religion, or of thoſe which profeſſe it?

46 Whether there be any lay or temporall man, not being within orders, or any child, that hath or enioyeth any benefice or ſpirituall promotion?

47 Whether any in your Pariſh be ſuſpected to reſort to any Maſſe, or other kind of ſeruice than is receiued by authority, or to be reconciled to the Church of Rome, or do goe vp & downe in ſecret wiſe or diſguiſed, or that haue beene not long ſithence beyond the Seas, being no merchants, vſing traficke, or otherwiſe lawfully licenced?

48 Whether any do pray in an vnknowen tongue, or vpon beads, or do any way number their praiers ſuperſtitiouſly, or do read, ſel, or deliuer, any popiſh books come from beyond the ſeas.

49 Whether any be in your pariſh which at time of diuine prayers do vſe any iangling, talking, walking, or other vnſeemely behauior in church or churchyard, or do any way diſturbe cõmon prayer, or any part of the diuine ſeruice, or do vſe any game,

or pastime abroad at those times, or sit in the tauern, or alehouse, or streetes at such times, or which doe worke on Sundaies, any handicraft worke, or which keepe open any shoppes for sale of wares til euening prayer be finished, or which depart before prayers bee finished, or cõmeth late without cause sufficient, or which be brawlers, or fighters in the church or churchyard?

50 Whether any in your parish be knowen, or suspected to vse any witchcraft, or sorcerie, charme, inchantment, or vnlawful inuocation, and namely, Midwiues at the labor of women, or any who do take vpon them to tel destinies, or to guide men to things lost, or any that resorteth vnto such for helpe & counsaile, or finally any blasphemers of the name of God, or swearers among you?

51 Whether any be known, or suspected to be adulterers, fornicators, incestuous persons, bawdes, or receptors of incontinent persons into their houses, or which conuey or suffer them to goe away before they do make satisfaction to the congregation offended, any drunkards, ribalds, malicious, contentious, and vncharitable persons, common slaunderers, raylers, scoulders, or sowers of discord amongst you?

52 Whether any childe being born since the 13. yeare of the Queenes Maiesties raigne hath not been brought to be baptised to your parish church, but hath beene baptised at home, or their baptisme differred?

53 Whether your hospitales, spittles, & almes-houses be well & godly vsed, according to the foũdatiõ, & ancient ordinãces of the same. Whether there be any other placed in thẽ then poore, impotent, & needy persons, that haue not whereby, or wherwith to liue.

54 Whether there be any man that hath, or hath had at one time two wiues, or a woman two husbandes, any maried within degrees of consanguinity, or affinity, set foorth in a table for that purpose, any diuorced keeping company stil togither, any maried without the degrees forbidden, which without law haue forsaken

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their wiues or husbãds, or liue not togither, any maried that haue made precõtracts to other, any that haue made priuy contracts, or maried without consent of their parents, or gouernors, any maried without bannes thrise solemnly asked, or out of the parish church where the solemnization ought to haue been, without the Ordinaries licence vnder his seale?

55 Whether there be any that directly, or indirectly, do take any vsury, or interest, who they be & what is the maner of their vsury?

56 Whether any set downe in the last will and testament, of any, as executors, do presume to execute, or deal with the deads goods before the wil be proued, or any presume to administer before administration committed vnto them, any hinderers of the performance of such wil, any forgers, or changers of wils, or any executors which haue not fulfilled their testators will, especially in not paying legacies giuen to good and godly vses?

57 Whether doth your Parson, Vicar, or Curate, churchwardens & swornemen, & euery of them certifie in writing vnder their handes & seales to their Ordinary of the Dioces, or his Vicar general the names & surnames of al those persons that absent thẽselues frõ hearing the diuine seruice (cõtrary to hir Maiesties lawes) according to the iniunction giuẽ in that behalf, quarterly to be made, or at the leastwise in time cõueniẽt before ech the assises, or quarter sessiõs to be holdẽ wỉn the said dioces of Hereford?

58 Whether do you know, or haue you hard of any man or woman that hath practized, or doth practise Phisicke or surgery within this dioces of Hereford, not being licenced so to doe by thordinary of the same, vnder his hand and seale, according to the Statute in that case prouided, & what is his, or her name which doth, or hath so done?

59 Whether the Archdeacon, Chauncelor, Commissarie, Official, or any other vsing ecclesiastical iurisdiction in this dioces, their registrars, or arctuaries, apparitors, or summoners,

haue at any time wincked at & suffered any adulteries, fornications, incestes, or other faults & offences, to passe & remaine vnpunished, & vncorrected, for mony, rewards, bribes, pleasure, friendship, or any other partiall or affectionate respect, or any of them haue bin burdensome to any in this dioces, by exacting or taking excessiue fees, excessiue procurations, any rewards, or commodities, by the way of promotion, gift, contribution, help, redemptiõ of penance, omission of quarter sermons, obteining of any benefices or office, or any other like waies or meanes?

60 How many Adulteries, Incests, and Fornications, are notoriously knowen to haue bin committed in your Parish, since Easter. 1585. how many offendors in any such faults haue been put to open penance, & openly corrected: and how many haue had their penance or any part thereof commuted, without consent of the Bishop himself first had, and what summes of mony laied by that means vpõ the offenders haue bin bestowed vpon the poore of that Parish, or other godly vses: and how many haue bin winked at, & borne withal, or haue fined and paied mony to the Archdeacõ, chanceler, commissary, Official, or their deputies, or to the Deanes, Registrares, or Sumners, or any of them, for to escape open punishmẽt & correctiõ: & what their names & surnames be?

61 Whether the Deans Rurals, & Sumners, or any of thẽ do pay any annual rent, fee, or pension for their offices, & what they paie, and to whom?

62 Whether any haue been licenced to mary without the asking of bannes at al, or thrice asking, no sufficient caution being taken before, that there was no impediment of precontract, consanguinitie, affinitie, or any other lawful cause: & that at time of granting the said Licence there was no controuersie, matter, or complaint mooued or depending before any ecclesiasticall or ciuil iudge touching any such lawful impediment of contracting matrimonie betweene such persons: and that the same parties should not come to solemnize their marriage before they had obtained

tained the expresse assent & consent of their parents or gardians: & further that the mariage of them should be publikely solemnized in the face of the church in meet & conuenient time.

63 Whether in al excommunications for Heresy, schisme, Simony, periury, vsury, incest, adulterie, or any other grieuous crime, the sentence haue been pronounced against any but in the proper person of a Bishop, Deane, Archdeacon, or Prebendary, & the same being within holy orders, & hauing ecclesiastical iurisdiction: and whether any Vicar general, official or commissarie not being within holy orders haue pronounced sentence of excōmunication against any for contumacie, but some learned minister, sufficiently autorised therunto either by the Bishop within his iurisdiction, or by the Archdeacon within his, the Archdeacon being himselfe also a minister.

64 Generally whether you knowe anie of the Queens iniunctions, broken, or any other ecclesiasticall matter worthy of redresse or no? & if you do, by the oathes that you haue taken, you shal truly present it, aswel now as hereafter, when it shal come to your knowledge?

The tenor of the oath ministred to the Church-wardens & swornmen.

YE shal swear by almighty God, that you shal diligently consider al & euery the Articles giuen to you in charge, & make a true answere vnto the same in writing, presenting al and euery such person, & persons dwelling within your parish, as haue committed any offence, or fault, or made any default mentioned in any of the same Articles, or which are vehemently suspected, or defamed of any such offence, fault, or default, wherein ye shal not present any person or persons, of euill will, malice or hatred, contrarie to the truth, nor shal for loue, fauor, meed, dread, or any corrupt affection spare to present any that be offenders, suspected, or defamed in any of these cases, but shall do vprightly, as men hauing the feare of god before your eies, and desirous to maintaine vertue and suppresse vice, So God help you.

65 Whether your Parsonage be impropriated, if it be, is it endued with a Vicarage, or is the Parson bound onely to giue a pension to a curate, and what is the pension: to whom doth the proprietie of the Parsonage belong, who is the farmer thereof, and what is it worth yearely by common estimation?

66 Whether your Parsonage or Vicarage house, the chancell or bodie of your church or chappell be in any decay and not sufficiently repaired, and by whose default?

67 Whether your church stocke or any part thereof be vnchristily wasted and spent: or other your church goodes, as gleebe land, rents or annuities, giuen to the better maintenance of your Church, cõmunion cup, and such like appertaining to the necessary vse thereof, be giuen, solde, or any way alienated & embessled or turned to other vse than by the lawes of the realme, it ought to be: by any of your Parsons, Vicars, Curates Churchwardens, Sidemen, or other that hath or at any time had the keeping or ouersight thereof?

68 Who is reputed & taken to be the Patrone of your parsonage or vicarage: what quantity of gleeb land belongeth thereto: how many acres arable, how many of medow, how many of pasture, what feeding for sheep & other cattle, and what common. Also what howses, what tythes and what priuiledges belong thereunto? This article shal you in seueral from the rest present in parchment and subscribe your names.

69 Whether do you know or haue heard of any benefice heretofore in the remembrance of man presentable or presented vnto that doth now beare the name of an impropriation donatiue or any such mixt title whereby the fruites of such liuinges ecclesiasticall is by subtill deuise of some greedie bodies chalenged and taken without right, or interest, & how long hath the same so cõtinued.

70 Whether the farmar of any impropriation doe chalenge the gift or enioying of the Vicarage thereof, or the tythes or commodities or any part or parcell thereof, and by what title.

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